

1-5-2004

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## Confronting

by Seth Zielicke, SEMI Editor

Have you ever heard a pastor preach a sermon about how to appropriately confront or disagree with him or her? Although I studied under many great pastors, none of them ever taught me how to appropriately express myself during those rare instances when I disagreed with them. Sure, they did a wonderful job teaching me how to boycott, protest and picket “secular” entities, but none of them taught me how to dialogue with spiritual authorities when I saw things differently.

As I became involved in more multicultural churches, this became increasingly challenging because people from different cultures interact differently with their spiritual authorities. Overseas, I noticed churches generally follow the governing structure their country’s government uses. I remember visiting eastern Europe shortly after the Berlin wall came down. Communism not only crippled these nations, but it also influenced how some pastors ran their churches. In certain churches, people would never confront, “the Lord’s anointed.” Rather than addressing certain pressing issues, the congregation would just “sweep them under the rug.”

But what does this mean in the US where our churches follow the principles our democratic republic has established? Last year, I heard Bill Hybels, pastor of the Willow Creek Church, say the leader is often the last person to know what’s really going on. He claimed every time a ministry crashed at Willow Creek, everyone but the leader knew the reason why it crashed! People’s fear kept them from dialoguing and partnering with the leader in an effort to make the ministry succeed.

As future leaders, how should we encourage lay people to interact with our leadership decisions? Developing good people skills, admitting errors and receiving feedback takes time and humility. We hope this SEMI will help us begin thinking about this process and how God intends leaders and followers to work together!

## Would You Pull the Trigger?

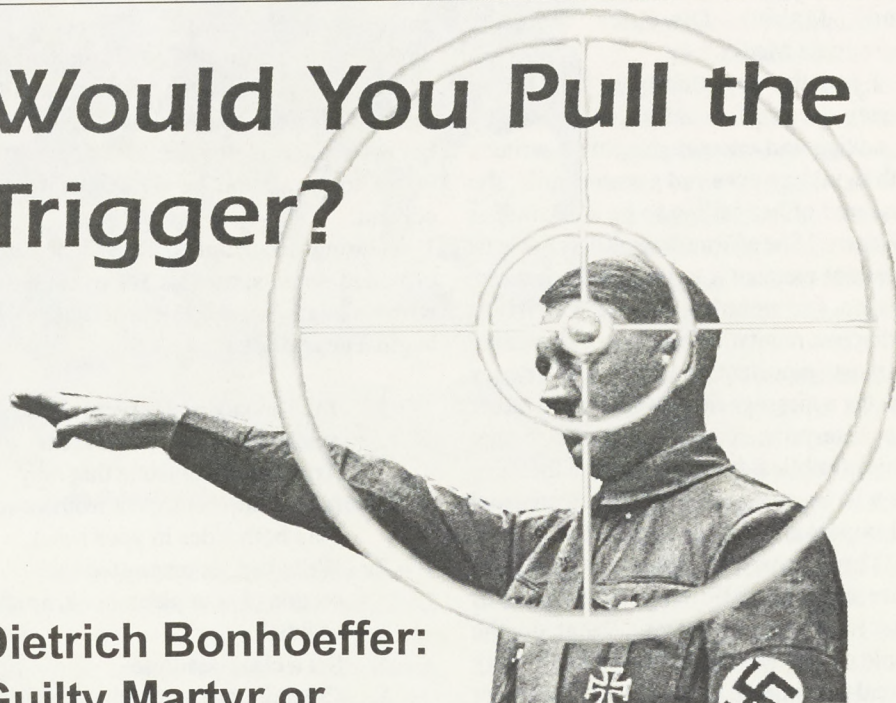
### Dietrich Bonhoeffer: Guilty Martyr or Christian Disciple?

by Dr. Ray S. Anderson

On April 9th, 1945, at the age of 39, after two years in prison, Dietrich Bonhoeffer was hanged at Flossenbürg Concentration Camp for his activities in the conspiracy to kill Hitler. Controversial in life and in death, Dietrich Bonhoeffer, a committed pacifist, nonetheless finally felt compelled to take violent action against Hitler as an act of Christian responsibility. His biographer and former student, Eberhard Bethge, said the decision was not an easy one, but that “if it fell to him to carry out the deed, he was prepared to do so, but that he must first resign, formally, and officially from his church. The church could not shield him, and he had no wish to claim its protection.”<sup>1</sup>

Thirteen years earlier, at the age of 26, Bonhoeffer uttered prophetic words when he wrote in a sermon: “[T]he blood of martyrs might once again be demanded, but this blood, if we really have the courage and loyalty to shed it, will not be innocent, shining like that of the first witnesses for the faith.

*continued on page 4*



### Moral Courage

by Elizabeth Ball

Moral courage. A phrase that does not occur in the Scriptures but is nevertheless everywhere commanded (“do not fear”) and demonstrated. We recognize it in Nehemiah refusing to come down off the wall, Nathan confronting David, Daniel and his companions withstanding a pagan king, John the Baptist rebuking a ruler, Paul opposing Peter and Jesus standing before the Roman authorities. We also witness its tragic absence in Abraham’s lie to Abimelech, Eli’s failure to correct his sons, Rehoboam’s cruelty and those Pharisees who feared to confess faith in Jesus because they loved human glory more than the glory that comes from God.

What is moral courage? Rushworth M. Kidder and Martha Bracy, in their white paper “Moral Courage,” define moral courage as, “the quality of mind and spirit that enables one to face up to ethical dilemmas and moral wrongdoings firmly and confidently, without flinching or retreating.”<sup>1</sup> St. Paul’s School for Boys in

*continued on page 5*



## Barnabas to Writers

by Jorge Fusaro

During November 12 and 13, Dr. Miriam Adeney visited Fuller's campus to present a series of lectures entitled "How Shall We Sing the Lord's Song in a Foreign Land? Making Disciples Through Appropriate Media."

I had the opportunity to talk to Dr. Adeney over coffee and was delighted by her advice and encouragement to writers. With twinkling eyes and a warm smile, she is assured of her calling to be a "Barnabas to Writers." She affirms how skill is the least important element a writer needs. Instead, passion for people, mature Christian worldview, reputation and perseverance are the most important qualities. Dr. Adeney lives for a message that reveals Jesus rather than entertains readers; a message that conveys Biblical truth and hope; a message that will be communicated efficiently and will impact and influence culture.

Throughout the series, Dr. Adeney addressed the following questions for reflection and discussion: What do the people of God need? Are the readers hungry for real-life stories, inspiration, literature or songs? What can writers do to feed readers and take them closer to God? Are writers taking advantage of the accessible mediums? Are writers writing in their own language, for their own people? Do writers know their audience? Are writers merely writing for money and recognition? Or do they feel a burning desire and a call from God to communicate his truth?

Through these questions and many others, Dr. Adeney practically challenged and encouraged writers, composers, and speakers to seek God's truth and purpose in their message.

Writers should ask themselves: why write? Writing is a serious responsibility. If we decide to undertake this calling and serve as ministers of the written word, we must pursue truth and what God wants to say through us. If writing is for self-realization, we must stop writing, question our true motives and get right with God. God knows our desires for expression, but it is he who wants to speak and be the center of our content.

During her lectures, Dr. Adeney also provided some strategies for overcoming writer's block that may be beneficial as we begin a new quarter:

1. Take a walk and take your notebook in case ideas arise.
2. Argue with someone that may have a different view from yours. Play both sides in your mind.
3. Write key sentences for each section of your piece; book, article, or other.
4. Set a clear deadline.
5. Create an accountability group that will pray and monitor your progress.
6. Discover and know your own rhythm. Write in the mornings, nights, or once a month. Whatever works better for you.
7. Keep in mind that the battle is the Lord's.

Jorge Fusaro (SOT, M.Div.) enjoys conversing with random people. He especially likes talking with taxi cab drivers and people he meets at Starbucks and Target.



## Recall Dr. Mouw...

...is not authorized by *the SEMI*. Over the past several weeks, someone has been placing fliers which say, "Recall Dr. Mouw," into *the SEMI* after we put it on the stands. We do not endorse this person's viewpoint. Rather, to quote rapper 50 Cent, "We like [Dr. Mouw] like a fat kid likes cake." The only way we could possibly like him more is if he salsa danced for 30 seconds at the next President's Forum! If at any time our positive feelings towards Dr. Mouw change, we'll let you know. For now, please contact us if you find any more unauthorized inserts in future editions of *the SEMI*.

-Seth Zielicke, SEMI Editor

## All Seminary Chapels



### Wednesday, January 7

Dr. Mouw will continue our, "What is the Gospel for Our Time and for All Time," series in a message entitled, "Lost and Found."

### Wednesday, January 14

MLK Celebration Week: Carolyn Tyler Guidry, presiding elder of the 5<sup>th</sup> Episcopal District of the African Methodist Church, will be speaking. The service will be held at First Congregational Church.



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**Letters to the Editor:** The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

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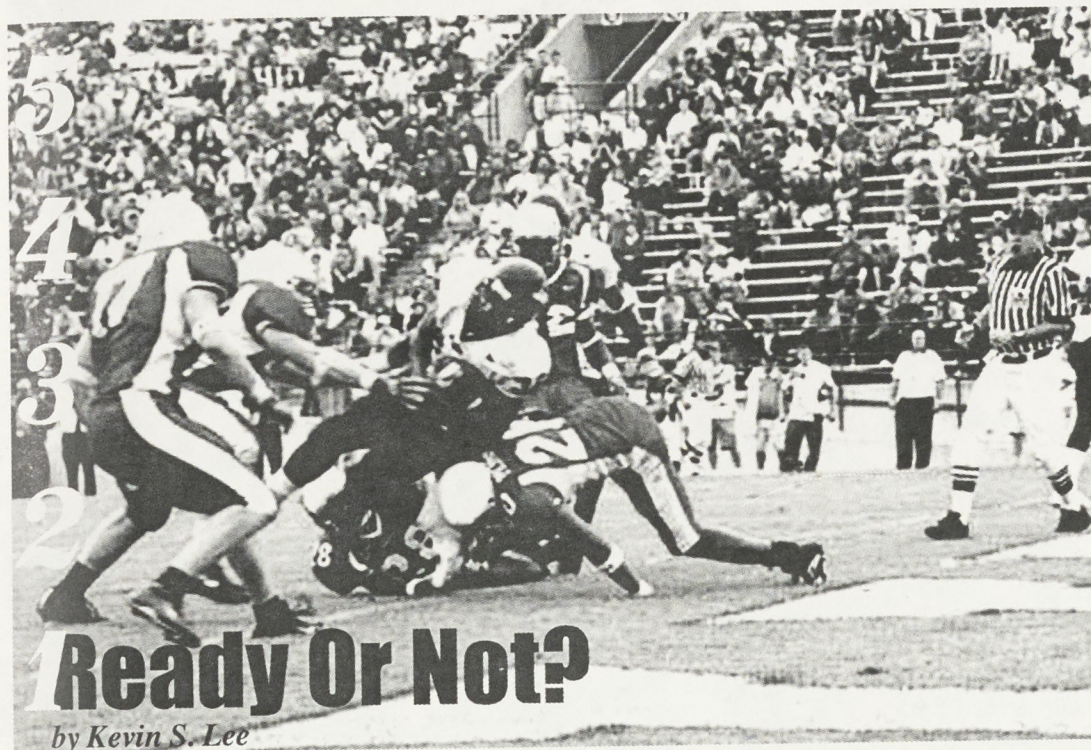
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### Submission Deadlines:

Winter 3:	January 6
Winter 4:	January 13
Winter 5:	January 20

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Every successful team has one person that they go to in the clutch. When the pressure is on, there needs to be a “go to” person. This idea is not just applicable in sports, but in the business world, local community and in politics as well. The pressure is on today. Whether it is the final inning, the fourth period or fourth down and goal-to-go, God is looking for a few good leaders to “go to.” Leadership doesn’t require that you be a professional athlete or public figure. In fact, some of the best leaders—men and women—are those whom we never even hear about. These people lead by helping young people in their neighborhoods or serving in the local community in some other fashion. These people are some of our nation’s best leaders. These men and women understand God’s purpose and take action to see that God’s calling for their life is fulfilled. While leadership in today’s society is not easy, God is still looking for servant leaders who are willing to be the people God has called them to be. God wants us all to ‘step-up-to-the-plate.’

The need for relevant and competent role models of effective leadership is greater now more than ever before. This urgency is best reflected in the Old Testament Book of Ezekiel which reads: “I looked for a man [or woman] among them who would build up the wall and stand before me in the gap

on behalf of the land so I would not have to destroy it, but I found none,” Ezekiel 22:30. God is looking for men and women who seek to be strong leaders in their home, church, community, and work place. He desires people who are committed to being self-controlled, self-disciplined, and who love their fellow brethren. Does this sound like a position that matches your qualifications?

If you answered “Yes” to this question, then you are ready to ‘step out.’ After God has planted his thought in your mind, then it’s up to you to take action. As Christians, we understand that Jesus Christ was the purest model of leadership, and thus, we must follow his lead to be truly effective leaders. Grasping this very basic understanding helps us realize that it is at this point where effective leadership lives or dies. For instance, if Jonah had responded to God when He instructed him to go to Nineveh, he would not have ended up so far off course from where God wanted him to be. If we just follow God’s instruction, we have an assurance that our leadership will be effective. With that said, we must always remember that effective leadership is hindered when: (1) a leader relies on his/her own thoughts for instruction; (2) a leader fails to act on God’s calling for his/her life; and (3) a leader starts but fails to follow through on God’s instruction. We must rely

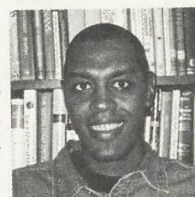
on God’s instruction, act, and stay the course until the end because we have hope that “he who began a good work in us will carry it out to completion,” Philippians 1:6.

The Bible is filled with many wonderful examples of effective leaders, from Moses to David to Joseph and others. One of my personal favorites is Nehemiah. Now there’s a leader. Nehemiah had an awesome task before him. God instructed Nehemiah to rebuild the walls of Jerusalem. This was certainly an order too tall for any one person. It took a person who received instruction from God and was ready to act on it. Nehemiah did just that.

Despite all odds and obstacles, he had others join together with him to take on what seemed to be an insurmountable task. In the end, through prayer and persistence, Nehemiah and his dedicated following combined to bring God’s plan to completion. Nehemiah was successful because he listened to God, took action, and followed through so that God would receive all the glory.

God will richly bless those who answer His call to leadership. In these desperate times, it is imperative that men and women step out from where they are and ‘step-up-to-the-plate.’ God is looking for “A Few Good Leaders” to help build His kingdom. He is not looking for starters who cannot finish strong. He wants those who desire to get it while the pressure is on in the waning seconds of the game. He wants those who will go to hoop without fear of being fouled. He desires men and women who will carry the ball into the end zone on 4<sup>th</sup> down and goal to go. The countdown begins. 5, 4, 3, 2, 1! The buzzer sounds! God is calling you to leadership. Are you ready?

Kevin S. Lee (SOT, M.Div.) is a Student Services Coordinator for Fuller’s Northern California extension.





## Dietrich Bonhoeffer - continued from page 1

On our blood lies heavy guilt, the guilt of the unprofitable servant who is cast into outer darkness."<sup>2</sup> Years later, after his return from the United States in June of 1939, he dealt with the theme of guilt again when he wrote that responsible action as a disciple of Christ in a world mixed with good and evil required the acceptance of guilt:

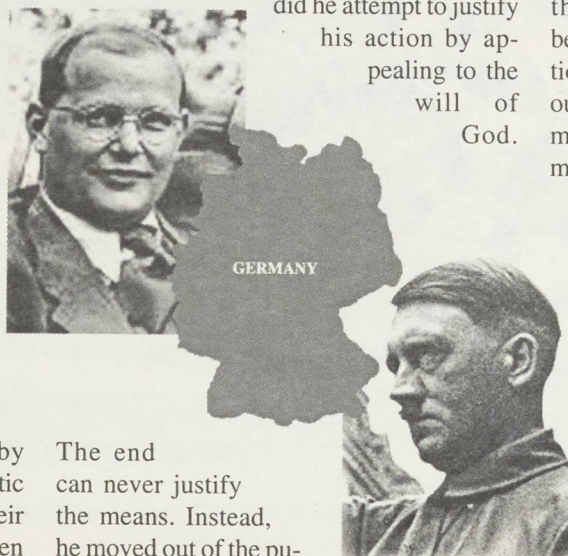
"If any man tries to escape guilt in responsibility, he detaches himself from the ultimate reality of human experience, and what is more, he cuts himself off from the redeeming mystery of Christ's bearing guilt...and sets his own personal innocence above his responsibility for men, and he is blind to the more irredeemable guilt which he incurs precisely because of this."<sup>3</sup>

The attempted murder of Hitler by members of the conspiracy, while a dramatic and controversial act, was by no means their main goal. It only became a last resort when attempts to mount a coup d'état on the part of the leading generals in the army failed. The longer-range goal was to negotiate peace with Britain and establish a more humane government with specific persons and plans already in place. At the same time, for Bonhoeffer, the thought of actually participating in such a violent act challenged his deepest convictions about peace and non-violence. It was on the basis of these convictions that he avoided conscription into the army by joining the conspiracy itself.

There is no question but that Bonhoeffer remained committed to the principle of non-violence to the very end. At the same time,

able."<sup>4</sup>

What eludes ethicists and puzzles pacifists, is the fact that Bonhoeffer never attempted to justify ahead of time his decision to join in an attempt to kill Hitler, nor did he attempt to justify his action by appealing to the will of God.



The end can never justify the means. Instead, he moved out of the purity of confession into the ambiguity of resistance and was prepared to assume guilt, if necessary, in order to act responsibly on behalf of the victims. In a paper read at a Seattle Conference on Bonhoeffer in 1984, Eberhard Bethge, his friend and collaborator in the conspiracy, said that at first they adopted the strategy of Confession (Barmen) without resistance. "A very strange situation then developed. We resisted by confessing, but we did not confess by resisting!....It is supremely tragic that such confession alone is not any better than cooperating with the evil-doer!....Furthermore, if we dared to cross the border to take

only gradually, steadily into that unaccustomed, ambivalent ground of political conspiracy. For others, it took even longer. And many, even today, dare not cross this forbidden boundary at all, even though all over the globe Christians should know better....No prefabricated justification of actions of political resistance can ever be laid out with confidence. And just this is what many Christians and churches urgently demand for themselves before they can act."<sup>5</sup>

What would Bonhoeffer say to us today about upholding Christian values and seeking to do God's will in the face of legally authorized abortions, openly tolerated neglect of the poor, intentional suspension of life support systems for comatose patients and, not least of all, a preventative military strike against another nation declared to be an evil threat to national security? These would not be strange questions to him as he was above all a realist with regard to the character of human society.

Could one appeal to Bonhoeffer in an attempt to justify the killing of an abortion doctor in order to save the lives of unborn babies? Was Hitler more evil than the doctor? Actually, Bonhoeffer neither condoned the use of violence based on the goodness of one's own intentions and actions, nor did he attempt to justify actions against others based on their evil deeds. No human being is sufficiently evil to justify killing them, he said, not even Hitler.

An ethic of responsibility for disciples of Jesus assumes that some action is necessary and that unintended as well as intended consequences of the action must be considered. The president of the United States assumed responsibility for a preemptive strike against a regime that not only inflicted violence on its own people but also intended violence on others. If this action was based on the intended consequence of liberation of those who were victims, responsibility for the unintended consequences must also be assumed. This may also involve guilt for the consequences of the use of violence. The unintended consequences of non-intervention must also be assumed and, in Bonhoeffer's eyes, may well incur greater guilt. As Bonhoeffer insightfully predicted, Christians may no longer be able to maintain ethical innocence in choosing to support actions

**"The unintended consequences of non-intervention must also be assumed and, in Bonhoeffer's eyes, may well incur greater guilt."**

he said such principles, if used to justify non-action at the expense of those suffering under evil, should be laid aside as 'rusty swords.' "Principles are only tools in God's hands, soon to be thrown away as unservice-

up the cause of political resistance, we had to face all of the ambiguous, questionable possibilities of political actions and answer for them. Bonhoeffer himself took some time to cross that border, yielding himself



## Moral Courage - continued from page 1

suburban Baltimore prays to choose "the hard right over the easy wrong."<sup>2</sup> In short, it is the courage to be moral: to act with fairness, respect, responsibility, honesty and compassion; to stand up against the unfair, the disrespectful, the irresponsible, the dishonest and the uncompassionate.<sup>3</sup> It is closely related to integrity.

Moral courage involves risk. Although we are not commonly threatened with death, we may face threats and pressures as fearful as death. When we stand up against powerful or popular leaders, influential colleagues, our peers or the crowd, we may suffer loss of reputation through slander and lies. We may be ostracized, rendered ineffective through disrespect or innuendo or exposed to public ridicule, scorn or humiliation. We may lose our focus, sense of purpose or sense of call. We may lose social standing or an election. We may lose friends. We may lose our jobs.

Moral courage requires action. Col. Allan W. Howey (U.S.A.F.) characterizes moral courage as knowing what has to be done, taking the initiative to do it despite the risk, and staying the course whatever the personal cost.<sup>4</sup> Though Howey speaks within the military context, the principle is valid in the civilian world.

The actions of a morally courageous person are not rash. They follow a deliberate, intentional weighing of the significant negative consequences of decisions to go against the grain.

Andy Carpenter of the *Boston Globe* (April 22, 2001) reported that St. Paul's School for Boys canceled its entire lacrosse varsity season when a 16-year-old team member secretly videotaped his sexual tryst with a 15-year old girl from another private school and then showed it to his teammates in his home. The teammates were expecting game tapes. No one objected. No one tried to stop the showing. They watched. The school responded by expelling the student who made the tape. Thirty varsity players were suspended for three days and sent to counseling. Eight junior varsity players sat out the rest of the season. The varsity season was terminated.

More recently, Adam Cohen of the *NY Times* (June 10, 2003) reported that Alabama governor Bob Riley pushed a tax plan through the state legislature to make taxation laws more equitable and just by

shifting a significant amount of the state's tax burden from the poor to wealthy individuals and corporations. Income tax in Alabama starts at \$4,600. Sales tax is 11% in some areas, including groceries and baby formula. Incomes under \$13,000 bear 10.9% of the state tax burden; incomes over \$229,000 pay 4.1%. Facing stiff opposition from large timber companies and megafarms, Riley argued that the current Alabama tax system violates biblical teachings because Christians are prohibited from oppressing the poor.

Not all acts of moral courage are public. Most are daily decisions made under everyday challenges and pressures. Moral courage means refraining from acting unjustly towards a person we don't like—to not retaliate against a person who harmed us. Even children can be morally courageous by sticking up for a child being victimized by other children, or by making friends across cultural or ethnic lines when it is not the acceptable thing to do.

For Christians, moral courage is rooted and grounded in obedience to God's word and trust in the faithfulness of God. It is inherent in God's command in Leviticus 19:15 to govern justly. God tells Jeremiah not to fear the faces of the rebellious to whom he is sent. Jesus exhorts moral courage when he sends out his disciples to preach the gospel (Matthew 10:16-36). Moral courage underlies James' warning not to engage in personal favoritism in the church.

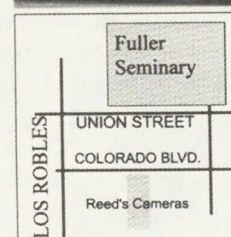
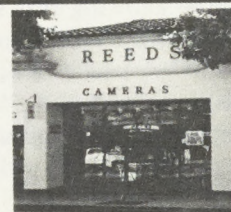


**Moral courage, "is knowing what has to be done, taking the initiative to do it despite the risk, and staying the course whatever the personal cost."**

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continued on page 6

Advertisement



## Dietrich Bonhoeffer - continued from page 4

which carry the weight of moral responsibility. Confession of guilt is itself a moral act for those who bear the burden of moral responsibility.

### Footnotes:

<sup>1</sup> Dietrich Bonhoeffer, Eberhard Bethge, Revised Edition (Minneapolis: Fortress Press, 2000), pp. 751-2.

## "Ultimate justification awaits the final judgment..."

For Bonhoeffer, self-justification by an appeal to one's own morally good intentions and another's evil actions is neither an ethical nor a Christian position one can assume. Ultimate justification awaits the final judgment where we either stand as those who bear guilt because of our responsible actions and receive the grace of Christ, or we stand on our own claims for righteousness without grace.

<sup>2</sup> Cited by E. Bethge, "Turning Points in Bonhoeffer's Life and Thought," in *Bonhoeffer in a World Come of Age*, Peter Vorkink, ed. (Philadelphia: Fortress Press, 1968).

<sup>3</sup> Dietrich Bonhoeffer, *Ethics* (New York: Simon & Schuster, 1995), pp. 237-8.

<sup>4</sup> *Ethics*, p. 71.

<sup>5</sup> Herbert Locke, ed. *The Bar-men Declaration: Papers from the Seattle Assembly* (New York: The Edwin Mullen Press, 1986).

Ray S. Anderson is a senior professor of Theology and Ministry.



## Moral Courage - continued from page 5

The disciples summarized moral courage in Acts 5:29: "We must obey God rather than human authority."

Moral courage does not preclude fear. When God tells his leaders and his people not to be afraid, he is not addressing the emotion of fear, but rather fear as the attitude or state of mind controlling their response. They are not to allow fear to cause them to be intimidated or to compromise.

The most difficult, even shocking, thing to accept is that one will not always be rewarded for exercising moral courage. The suffering which accompanies "the hard right against the easy wrong" may be prolonged, with no relief, no rescue. One's only reward may be knowing that she has done that which is right in the sight of the Lord. This may be especially difficult for Christians who stand on Isaiah 54:17 ("No weapon fashioned against you shall prosper...") or Psalm 37:6 ("He will make your vindication shine like the light...") as guarantees of deliverance in adverse circumstances. Instead, it may be necessary to declare with Esther, "If I perish, I perish."

Moral courage is critical for those who are committed to Christ, both leaders and followers. The world is clamoring for it. It is increasingly the focus of seminars, conferences and ethical institutes. It requires

spiritual vigilance and a willingness to constantly examine our values to ensure that we have not sold out to the surrounding culture.

### Footnotes:

Following the story of St. Paul's, it was reported that the school experienced an increased number of admission applications after taking their public stand. The citizen's of Alabama voted down Riley's tax plan in September, 2003.

1. Moral Courage: A White Paper, Institute for Global Ethics, 2001. ([www.globalethics.org](http://www.globalethics.org).)

2. Moral Courage, p. 1.

3. Ibid., p. 11.

4. Leadership: Objective and Moral Courage. [www.au.af.mil/awc/awcgate/au-24/howey.pdf](http://www.au.af.mil/awc/awcgate/au-24/howey.pdf).

Elizabeth Ball (SOT, MAT) admires her husband (at this particular time in her life) for his moral courage.

### Photos in this issue:

Page 1: [ourworld.compuserve.com](http://ourworld.compuserve.com)

Page 3: [www.star.niu.edu](http://www.star.niu.edu)

Page 4: [www.evlka.de/extern/ez/archiv/](http://www.evlka.de/extern/ez/archiv/)

Page 5: [www.visual-impact.org](http://www.visual-impact.org)

Page 7: [www.hungry.com](http://www.hungry.com)

## Martin Luther King, Jr. Fuller Event Schedule

### Wed. Jan 14

10:00-11:00 am—Chapel

12:00-1:00 pm—Reception

3:00-6:00 pm—"Is MLK's Message Relevant for Today?"  
Payton 101.

### Thurs. Jan 15

10:00-11:00 am—Chapel

11:00 am-2:00 pm—Open House: African American Church Studies Office

7:00-9:00 pm—MLK Scholarship Banquet. To RSVP or for more info, call 584.5591

## New Testament Colloquium January 20-22, 2004, Payton 101

Professor J.D.G. Dunn will be the featured lecturer for the 2004 New Testament Colloquium. He will give two public lectures at the following times:

Tues. January 20, 7:30 pm

Thur. January 22, 1:00-3:00 pm

A faculty panel discussion will follow the Thursday lecture.





## EVEN WHEN WE "FAIL"

by Vivek Uppin



John Donne once wrote, "No man is an island." As humans, life implies constant interaction with one another. Interaction inevitably implies conflict. Unfortunately, our sinfulness has resulted in a history full of wars and conflicts.

As someone with great people skills, Jesus understood the tensions inherent in human relationships. In response, Jesus offers invaluable advice in Matthew 18 regarding how to handle people problems: If your brother sins against you, go and talk it over with him. If the two of you are unable to resolve the problem, seek the assistance of persons not directly involved in the conflict. If this does not work, request mediation from the local fellowship of believers. If all else fails, sever connections with the person. There is a point at which differences are irreconcilable, where "war" can only be avoided by severing all relationships.

Jesus then offers three observations, all of which contain a promise. The first is this: "Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." We don't normally think of the church as having a binding power capable of remitting sin or holding us accountable

for it. But Jesus (not to mention Paul and the other New Testament writers) thought of the gathered community as possessing spiritual authority in the lives of people. The church was to be, among other things, a reconciler of people.

Jesus then makes a startling statement about prayer, "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven." Why does Jesus link prayer with the touchy business of confrontation? Was it to remind the church to act authoritatively only after consulting God in prayer? Was it to increase our awareness of God's involvement in the thoughts and actions of his people? Perhaps he had all these reasons in mind.

Closely linked to the second promise is a third. Jesus says, "For where two or three are gathered in my name, there am I in the midst of them." What a forceful way to impress upon us the fact that when two or three seek reconciliation, they can count on the Lord's presence. The Lord is there when people seek to settle their differences and to gain an understanding of each other.

It is hard for us to accept that God can be in the midst of those who part ways. We would rather think that, by acting "in his

name," we would be successful in our attempts at reconciliation. But sometimes reconciliation becomes impossible. The Lord is there even when those who have exhausted all possibilities, face a parting of ways.

Christ came to set us free. His program of action in dealing with people problems is one of the ways in which He sets us free. He sets us free from the entanglements and uncertainties of human relationships. He sets us free from the impossible expectations we place upon ourselves because of our people problems.

Christ's mandate is to journey beyond the boundaries, to break down the walls that hem us in. Jesus draws us into openness with one another and sends us forth to resolve our differences in His name. When they cannot be resolved, He invites us in the fellowship of the church to leave those irreconcilable differences for God to judge.

It may be that we can never get things completely squared away with others. What we must do, however, is to actively seek the resolution of our problems. When this is impossible, only then must we let the matter rest with God because in God's good time miracles do happen.

Vivek Uppin is an admissions  
correspondence counselor.





## Campus Events and Announcements

### Field Education Preparatory Workshop: Thursday, Jan 8, Faculty Commons

This workshop is required of all first-quarter part-time church interns enrolled in FE501A for the Winter 2004 Quarter. For more information, contact Katie or Douglas in the Office of Field Education at 584.5387 or [fe-info@dept.fuller.edu](mailto:fe-info@dept.fuller.edu).

### Freelance Writing Seminar:

Saturdays, Jan 17, 24, 31, 10:00 am-11:30 am

This seminar will give people interested in writing for Christian and secular magazines the tools they need to become freelance writers. Marshall Allen has written hundreds of articles for secular and Christian magazines. Total cost: \$50, due by Tuesday, January 6, at the Brehm Center (Slessor Hall). Please make checks payable to the instructor, Marshall Allen. Some scholarships are available for students. Contact Erin Dunkerly at the Brehm Center for more information at 304.3789.

### New Testament Colloquium:

Jan 20-22, 2004, Payton 101

Professor J.D.G. Dunn will be the featured lecturer for the 2004 New Testament Colloquium. He will give two public lectures, the first on Tuesday evening, January 20, at 7:30 pm and the second on Thursday afternoon, January 22, 1:00-3:00 pm, which will be followed by a faculty panel discussion.

### Save the Date: Sex Therapists Come to Fuller February 13 & 14, 2004

World renown sex therapists Clifford and Joyce Penner will lead a seminar on "The gift of sex in marriage." Watch this space for details.

### New Ten-Week Hospice Internship:

Hospice of Pasadena, located at Huntington Hospital, is offering an internship during the Winter quarter. This is a 2-unit, FE548 course emphasizing spiritual care in the end of life and involves work with patients and caregivers in homes and skilled nursing settings. For further information, call the Office of Field Education at 584.5387.

### The Academy for Educational Development:

We have 15 new fellowship awards available to support promising new leaders committed to social justice and peace. Sponsored fields of work include: international human rights, women's rights, HIV/AIDS, racial justice and civil rights, etc. Please visit: [www.aed.org/newvoices](http://www.aed.org/newvoices).

### YMCA Membership:

Get your YMCA membership now! Membership at the local YMCA will significantly increase in price in January, 2004. Prices for individual adults will increase from \$100 to \$220 a year, and both couples and families will increase from \$170 and \$200 respectively to \$320 a year. Stop by the ASC office in the Catalyst for applications.

### Six Months In Jerusalem:

Would you be interested in spending three or six or twelve months as a volunteer at Christ Church guest house in the Old City of Jerusalem? You could work as receptionist, secretary, cook, maintenance person, coffee bar assistant.... You get a room and your food, and a chance to get to know the land of Israel and the situation of Israelis and Palestinians. Talk to John Goldingay or e-mail Joy Marshall at [itac@netvision.net.il](mailto:itac@netvision.net.il).

### Fuller Vocal Ensemble Goes Gospel:

During the Winter quarter, the Fuller Vocal Ensemble will focus on gospel music. Come "get down" with some soul music! Check the Brehm Center kiosk in the Garth or go to [www.brehmcenter.com](http://www.brehmcenter.com) for details.

### Hispanic Summer Program:

Attention Hispanic Students! July 3-16, 2004, marks the sixteenth annual Hispanic Summer Program. This is an ecumenical program in theology and religion held at Drew University in Madison, New Jersey. Enjoy two weeks of study and fellowship with Hispanic peers and professors. Please contact the Hispanic Church Studies Office at 584.5586 for more info.

### Ten Free Sessions of Therapy:

The SOP Clinical Division is offering ten sessions of free therapy. If interested, call 584.5555.

## Trip To Malibu

Intersem, a retreat for Roman Catholic, Jewish and Protestant graduate students will take place in the Winter Quarter. One Sunday in February and one in March, students will tour a place of worship and ask any question they've ever wanted answered! Intersem's goal isn't merely the acquisition of new information, but the chance to establish relationships with people you can contact years from now when you need to know about the laicization of a priest or what a rabbi does at a funeral. Please contact Jim Butler on the 2<sup>nd</sup> floor of Payton or Allen Corben in the Registrar's Office if you want more info.

## Tell us What you Really Think

The Adult Student Priorities Survey (ASPS) is coming January 20-February 6. Here's your opportunity to tell us what's important to you and how satisfied you are with Fuller. You'll receive an e-mail with a link that will allow you to take the survey on-line. Students who complete the survey will be automatically entered in a drawing for great prizes! If you have any questions, call 584.5439.

## Financial Aid

### Financial Aid Applications—Apply Now:

2004-2005 Financial Aid Applications now available on-line at [www.fuller.edu/finaid](http://www.fuller.edu/finaid). Deadline: Friday, February 20.

### Office of Financial Aid Hours for the First Two Weeks of Winter Quarter:

M-Th 8:00-6:30; Fri 1-5; closed Wed from 10:00-11:00 for chapel.

### P.E.O. International Peace Scholarship:

Deadline January 31. Must be a female, non-citizen who will be returning to her native country after completion of degree. Must meet eligibility requirements as stated at [www.peointernational.org](http://www.peointernational.org) before receiving an application.

*The Services section of the SEMI is for announcing services not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.*

## Services

**Need a Car:** 1995 Tercel—Good condition, low miles, \$2500 or best offer. Please contact Koby at: 318.0744.

**Auto Repair.** Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. Call 798.4064 for an appointment.

**Rings, Diamonds and Things!** Walter Zimmer Co. is a wholesale jewelry manufacturing, design and repair business founded in 1917 in downtown Los Angeles. Call Walter's son, Mel, or his

grandson, Ken, at 213.622.4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

**Psychology Research Problems Solved!** Fuller SOP Ph.D. alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods Chapter tune-ups. Survey development. Provides

multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final oral defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, Ph.D., 310.640.8017. Email [tgranoff@lmu.edu](mailto:tgranoff@lmu.edu). Visa/Discover/MasterCard/AMEX accepted.

**Christians Need Cars Too!** SIDCO Auto Network International serves students and staff from churches, seminaries, colleges and mission organizations. 24 years of serving only the Christian community. Call 1.800.429.KARS.